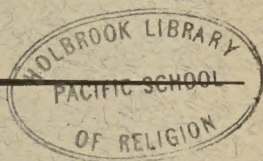


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Volume Seven Number Three July–September 1958

THE INDIAN JOURNAL OF THEOLOGY

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The views expressed in the articles do not necessarily represent any policy of this *Journal*. The authors of the articles alone are responsible for views expressed by them.

Published quarterly in January, April, July and October.

Revised Annual Subscription Rates :

India, Rs.5. U.K. and Europe £0-10-0. U.S.A. and Canada \$2.

(Theological Students in India are entitled to get the *Journal* through the College Principals at the special rate of Rs.3 per year.)

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The Kingdom of God

A. C. BOUQUET

Forty years ago, Arthur Clutton Brock, a Christian layman, and at the time Art Critic of the *Times* newspaper, drew attention to what he considered to be the neglect of Christian preachers and teachers to speak about that which, as he said, was the central feature in the message of Jesus, from beginning to end, namely the concept of the Kingdom of God. They might draw attention to one or more aspects of it, but they hardly ever treated it as a whole. It has always seemed to me that his criticism was just. Most of us are apt either to take the idea for granted, or to assume that it is only a convenient synonym for 'religion in general'. But that is just what it was not. And I venture here to try to express as simply as I can what it was; for I believe that the idea is fundamental in the message of Jesus, and that it is to be found fully developed nowhere else in the religions of the world, although I think that it is adumbrated in an elementary way in the sayings of the Chinese sage, Mo-ti, and certainly occurs as a derivative, though in a rather cramped and distorted form, in the proclamation of Mohammed.

Now let us start right from the foundations. The first mention we have of Jesus, in Mark 1, represents him as proclaiming 'God's reign is near', and the last event, in Acts 1, before his complete withdrawal, is of his 'revealing himself to them for forty days, and discussing the affairs of God's Realm'. (It will be noticed throughout that I am using the translation of Moffatt.) Further, the second petition in the Lord's Prayer is 'may Thy reign begin'. The word in each case for Reign or Realm is, in Greek, βασιλεία, and this carries us back to a curious episode in a Greek drama by Aristophanes, where the founder of a Utopia up in the air receives the βασιλεία, the sovereignty, in return for a treaty with the gods. And this play is, of course, a long way earlier than the time of Jesus, though it is significant that βασιλεία is represented by the dramatist as a beautiful woman, coming down, like the new Jerusalem from heaven, 'prepared as a bride for her husband'. So striking is the parallel that I can remember a reputable Cambridge Greek scholar of sixty years ago, seriously suggesting that Revelation 21 had been influenced by the same idea as that in the 'Birds' of Aristophanes.

But I must not wander from my subject. Jesus spoke in Aramaic, and the word translated into Greek as βασιλεία is in

this Asian language Malkutha, and the Hebrew for 'kingdom of the heavens' would be 'Malkuth hashamayim', which is a reverent way of speaking of the Reign of the Living God.

Now in the book of Daniel, a late work (and one which had hardly become canonical by the time of Jesus) written somewhere about 160 B.C. to encourage the Jews who were suffering persecution from Antiochus Epiphanes, we find the curious story of the great king of Babylon, who is afflicted with a temporary mental breakdown, and is deposed from his kingship until 'he knows that the Heavens do rule', and that 'the Most High reigns over the realm of men, and gives it to anyone whom He chooses'. This book of Daniel must clearly have been known to Jesus, and he seems to have identified Himself with 'The Man' spoken of in the seventh chapter, whose realm, a humane and spiritual one, succeeds that of the material empires, typified by the figures of a winged lion, a bear, a winged leopard with four heads, and a horrible ten-horned creature with huge iron teeth, all of them cruel and predatory sub-human monsters. 'The Man' comes from God, and of him it is said that he received 'dominion, glory and a kingdom, that all nations, races, and folk of every tongue, should serve him; his dominion is an everlasting dominion, never to pass away, and his kingdom never shall be overthrown'.

There can be no reasonable doubt that Jesus came to see Himself as 'the Man' of Daniel 7, and as inaugurating the Reign of God, a realm of universal membership and of eternal duration.

But it follows from this that His teaching throughout, as seen in the Gospel records, is concerned with showing people 'how the Heavens do rule', while the few references we find outside the Gospels are an extension of the same teaching, as when we read in Acts 19:8 that Paul at Corinth spoke in the local synagogue over a period of three months 'fearlessly arguing and persuading people about the Reign of God', and in one of his epistles bursts out 'the Reign of God is not a matter of eating and drinking, but righteousness and peace and joy in the Holy Spirit'—a statement which must sound very revolutionary to most orthodox Hindus, with their scrupulous care about with whom to eat and with whom not to eat, what kind of food is permitted, and what is forbidden.

Let us look then at the composite picture of the Reign or Commonwealth of God as we find it in the Gospels.

It is not a human contrivance. The Greeks thought of man as the artist of his own life, and Plato's *Republic* is a study, as we might say, in political theory, valuable in itself, but on a wholly secular basis. Man is the measure, and God is left out. For Jesus, the Commonwealth of God is given from above, 'prepared for you from the foundation of the world', and man's function is to prepare himself with the wedding-garment of God's grace, to inherit it. Its approach is sudden and unexpected, and may catch us off our guard, or sleeping, like the slothful porter, or the

foolish maids of honour at a wedding. The observant Jews (typical of the representatives of some forms of complicated institutional religion) may try to make it too hard for people to enter in; but their efforts will be in vain. They may end by finding themselves shut out, while many will come from the ends of the earth and 'recline with Abraham, Isaac and Jacob' (simple nomads) within the Realm. The quality and characteristics of the citizens of this commonwealth are depicted by Jesus in many of his *logia*. They are unworldly, spiritually poor, living in detachment from worldly possessions, not trusting in riches, pure in heart, ready to suffer persecution for righteousness' sake, manifesting a true *ahimsa*, peace-makers, humble-minded, hungering and thirsting for spiritual goodness, not acquisitive in the worldly sense, merciful, and in all things surpassing the righteousness of the legalists, for unless they do they will not even get inside the commonwealth. Jesus says that when his itinerant preachers go into a village and the people refuse to listen to them, they are to warn the inhabitants that at that fateful moment the Realm of God has drawn near to them—and they have rejected it. This, as we see, implies that the Malkutha is a dimension of being in which God's rule is accepted and perfectly observed, but that it impinges upon, and seeks to absorb the commonwealth of man. He who recognizes this, and sees the Malkutha as worth everything else in the world, will deem it the Pearl of Great Price, for which he will sell everything else; or the Treasure hid in a field, to gain which he will part with his patrimony. But the Malkutha is not an individual state of bliss, like Nirvana. It is a world of social relationships and social joys. It is compared to a vineyard and its staff of workers, who are treated on an equalitarian basis, and none of whom can *deserve* his wages, to an agricultural estate, to a great supper, to a wedding feast, and to a net with a multitude of fishes—of many diverse species. The penetration of this dimension of being into the realm of mankind is noiseless, secret, and associated with an inner dynamic. It is compared by Jesus to leaven or yeast in dough, and to seed growing underground. It does not come through *Parateresis*—a difficult Greek word which seems to mean the sort of superstitious devotion to detail satirized by Theophrastus in his 'Deisidaimonesteros', the very term used by Paul of the Athenians. The Deisidaimonesteros is always on the look out for omens, auspicious days, the position of the stars, and the possibility that he may have forgotten to perform some ceremony which renders him unclean, or have touched something or somebody which renders him untouchable. No, says Jesus, this is not true religion. Obedience to the Rule of God is something that goes on inside you. It is a mental attitude of love, joy, peace, gentleness, goodness, faith, temperance, self-control—as St. Paul says. It calls for enterprise and resourcefulness on the part of those to whom the citizenship is offered. They are not to sit down, take their ease, eat, drink and be merry; nor are they to

keep their talents wrapped up in napkins, or buried in a safe-deposit.

But Jesus was conscious that He was only establishing this New Order at great cost. In Him, the Living God was risking and enduring the very gallows. That is the inescapable conclusion to be drawn from the historical event of Calvary.

Jesus has just said that his kingdom is a spiritual one, not a militarist one; but he accepts the fact of his kingship. And Pilate, with strange irony, gives orders for his execution. He is to be crucified with a tri-lingual inscription acknowledging his kingship, and the Jews want it altered 'He said I am the King of the Jews etc.'. But Pilate refuses: 'What I have written, I have written'; and in his refusal speaks more truly than he knows. Meanwhile the penitent criminal beside Jesus acknowledges the King amidst all the horror of his humiliation; and Jesus answers that the Kingdom is not for some future return 'when the King shall enjoy his own again', but *now*. '*Today* thou shalt be with me in the garden of God.' Is it surprising that early Christians spoke (perhaps using an unusual version of Psalm 96:10): 'Tell it out among the nations that God hath reigned from the *tree*—the gallows'? Is it surprising that the officer in charge of the execution ended by saying: 'Truly this man was divine'?

I confess that I do not know any other religion in the world which has got anything approaching the grandeur and richness of all this; whatever may be true or false in other religions, here Christianity surpasses them all in its truth and splendour.

But there is yet more to be considered. Let us go back for a moment to Clutton Brock. Brock used to say that the spiritual dimension of the Kingdom was always impinging upon us, and that we had to be most careful not to reject it. It is, he would say quaintly, as real a thing as a cow in a field. Yet woe betide us if we miss it. He gave this example. As a small boy he once came to stay in a village. He was stupid and shy, and rather unfriendly. One day, as he walked down the village street, three children ran out of a garden nearby holding out flowers in their hands. They wanted to show him friendship, and this was their way of doing it. But he, being a stupid little boy, walked on and took no notice. Then he suddenly heard a scuffle and sobs, and he turned back. And he saw that the children had thrown the flowers on the ground, and were all in tears. 'At that moment', says Brock, 'I believe the Kingdom of God was offered me, *and I rejected it*. And the thought of my stupidity and loneliness has haunted me ever since.' Surely he was terribly correct. The Realm of God as a spiritual order is not far away, but as a dimension of being is always close to us and pressing upon us, offering us its citizenship. We need to be ever watchful so as not to miss the fellowship that may be offered to us.

But the converse is also true. While it is only 'in the heavens' that the citizenship is perfect and continuous, we are granted by God momentary experiences of it here and now. Let

me end with two examples, both taken from India—though I could match them from similar experiences in England, experiences of an ecstasy of joy and peace in believing past all comparison.

Three years ago I was privileged to take part as a guest in the annual commemoration of Charles Andrews, at St. Stephen's College, Delhi. Some will know that S. K. Rudra, in founding it, decreed that at sunset on the day, the College servants should sit down to a common meal, and be waited upon by the Principal and staff—*all breaking caste to do so*. And at that feast I found myself sitting between two sweepers, and all of us receiving our food from the Head of the House. At that moment I think for a brief space we were all lifted into 'the heavenlies', and knew the meaning of Malkutha, and its accompanying *koinonia* and *homonoia* (words current in Hellenistic Greek for fellowship and unity).

Then again. Not long ago I was in a State College in India, never mind where; and there was a small peon who ran messages between me and the head of the department. Actually I think he was rather a naughty boy; but I was told that he was an orphan, born and brought up in a slum, so I tried as far as I could to be friendly to him, though as *he* knew no English and *I* didn't know his mother-tongue, communication was somewhat difficult, and I felt that perhaps I had failed. And then suddenly one day this happened. He had brought me a sheaf of papers, for which I had to write a receipt, and while I was writing it I saw him watching me. Then he suddenly put his finger to my lips and pointed to himself. I knew nothing of Indian idiom, and felt rather puzzled. But as I handed him the receipt he suddenly put his arm round my neck and pressed my face against him, and then looking rather scared he said 'namaste' with folded hands, and bolted out of the room, evidently feeling that he had been too familiar.

I sat still for some minutes after he had gone, and then it dawned on me that at that moment, through a little Indian slum-boy, I had been offered the kingdom of God, and that God had spoken to me through his dumb-show.

The Uniqueness of the Saiva Siddhānta Concept of God

V. PARANJOTI

Different schools of Saivism, such as Kashmir Saivism in Northern India, Vira Saivism in the Deccan and the Saiva Siddhānta in Southern India, show that Saivism of one form or another has been widely prevalent in different parts of India. Excavations in various parts of the country leading to the unearthing of Saivite symbols of worship ascribed to early ages are a further proof of the extensive acceptance of this religion. In spite of the large following Saivism has had through long years, and in spite of the great height reached by Saiva Siddhānta, in which Saivism attains its supreme expression, these schools of thought have not received the attention due to them.

SIGNIFICANCE OF THE SIDDHĀNTA TODAY

The study of Saiva Siddhānta is of importance today in view of a prevailing trend in the country to obliterate religious differences. It is interesting to study how the Siddhānta viewed other schools of thought with reference to itself and took pains to define clearly the position of these schools as well as its own. It went even further in using its own position as the criterion for evaluating the attainments of other schools and concluding that its own stand was the highest and best.

It is intended, in this article, to consider the uniqueness of this school with reference to its concept of God, both by considering the grounds on which it rejects the religious positions of its rivals and by studying the nature of God from the devotional writings of one of its saints.

Though dates can be assigned to the later forms of Saivism, such as the ninth century A.D. for Kashmir Saivism, and the twelfth century A.D. for Vira Saivism, it is difficult to determine the dates for the earliest origins of Saivism. When we get beyond traditions, such as that the scriptures which gave birth to this philosophic system were bestowed by God's agency on holy men before the Himalayas emerged from the seas to their present eminence, we find that the Mahābhārata, the date of which, according to scholars, is the sixth century B.C., makes mention of Saivism and the sacred writings of this school, the Saivāgamas.

According to scholars, the Saivāgamas, and with them, the birth of Saivism, may be ascribed to the seventh century B.C.

THE SIDDHĀNTA IN RELATION TO OTHER SAIVITE AND NON-SAIVITE SCHOOLS

Briefly stated, the Siddhānta maintains that Reality comprises the three eternal padārthas or substances of God, soul and the world. God is supreme among these substances, for though the soul is spiritual, it is subject to births and deaths in the stream of transmigration, and the cosmic stuff is material and inert. Both souls and the world are dependent on God for coming into action, for He alone is the Creator, Preserver and Destroyer. He has the divine attributes of omniscience, omnipresence and omnipotence. God is *sat-cit-ananda*, by which is meant that He exists, He is the great Intelligence and He is bliss.

Though there is broad acceptance of the Siddhānta position on the part of the other Saivite schools, yet there are important differences, on account of which, as will be shown later, the Siddhānta found it necessary to differentiate itself from even the other Saivite schools and to take on the distinguished name of 'the Siddhānta', by which is meant 'the final end'.

Saiva Siddhānta, primarily a South Indian philosophy, came into contact with not only other schools in South India, but also with several in North India when Buddhists, Jains and others worked their way southwards to gain adherents for their way of thinking. Saiva Siddhānta grew more self-conscious when other schools of thought, in attempting to get the upper hand, came into conflict with it. This circumstance explains a number of its major philosophical works, which are in Tamil, being in the form of apologetics. The Siddhānta, in surveying its position over against those of its contestants, discovered that its rivals differed from itself in varying degrees. On the basis of such differing affinities, the Siddhānta arranged them with reference to itself in the four different groups of the outermost, the outer, the inner and the innermost schools. The other Saivite schools are placed in either the third or fourth category.

The Siddhānta, in defining its position with reference to the stand taken by alien schools, brings out its distinguishing features. The points of difference between itself and other schools are in favour of the Siddhānta. Each of these differences marks the advance made by it over the others. Scholars evince great admiration for the Siddhānta not only for its comprehensive development and lofty attainments, but also for its firm stand against opponents' views.

POINTS OF DISAGREEMENT REGARDING THE CONCEPT OF GOD

The points of conflict between this school and its opponents with regard to the concept of God may now be considered. It

reckons that the schools furthest removed from itself are the atheistic positions of Buddhism, Jainism and others. Whether by positive denial or by lack of affirmation, God is ruled out in these systems. Their stand is opposed to that of the Siddhānta, which considers that among the existing three substances, God, soul and the world, which constitute Reality, God ranks highest. This highest status is ascribed to Him because souls are dependent on God for their salvation, and the world dependent on Him for its cyclic processes of origin, continuance and decay. Furthermore, the whole moral drama that implicates the soul throughout its history, and the world in its cosmic processes, derives its origin from God, as the moral law that makes imperative these vast developments is God's law. Thus the spiritual aspect of Reality traces its origin from God. In these many respects, God is vital to the Siddhānta. By virtue of this great rôle of God, the Siddhānta finds it necessary to place between itself and all atheistic positions the greatest possible distance. These schools are consigned to the outermost schools.

An example of the next proximate group, the outer schools, is the Vedānta. The disagreement, in this case, is that the Siddhānta's maintenance of clear differences between God, soul and the world, and the integral existence of each of these substances, are obliterated in the Vedānta which dismisses the world as illusory, and gives but transient integrity to the individual soul, which ultimately gets merged in the Supreme Reality.

Among the inner schools, mention may be made of the Saivite school of Pāsupata, whose contention that in the state of release, God and soul are equal to each other does not commend itself to the Siddhānta, which maintains that even in the state of release, when the soul is freed of many of its limitations, it is inferior to God, who at no stage has an equal, and is eternally supreme.

In the last group, the innermost schools, the position of the Saivite, Īśvar-avikāra-vāda, is noteworthy. Anxious to maintain that God is above change, this school maintains that in the redemptive process God remains passive and the necessary effort is made by the soul. The analogy used to clarify the situation is that of the cool shade of a tree being static, while travellers who have borne the heat of the day approach towards the shade. The Siddhānta reply is that God both initiates the saving of the soul and does much towards it, while leaving adequate scope for self-help on the part of the soul. Every activity is to be traced to God. However, God, at the same time, is above change because He carries out His operations through the instrumentality of His power or *sakti*, which, acting as an intermediary between God, on the one hand, and souls and the world, on the other, effects changes at this end while excluding change at the other end.

In thus stoutly opposing the views of its opponents in regard to the concept of God, the Siddhānta makes clear its own stand in regard to the point at issue. Over against the atheism of

reputed schools, such as Buddhism, it presents its firm rooted theism. The view that the soul, when liberated from transmigration, loses its individuality in the Supreme Being, does not appeal to the Siddhānta as the soul is deprived of an integral existence. Over against this view, therefore, the Siddhānta maintains that the soul, which is eternal, retains its individuality at all times. The view that in the state of release the soul becomes the equal of God is rejected by the Siddhānta, which holds that it would be presumption on the part of the soul to equate itself to God. The Siddhānta replies to the contention that the soul, in *mukti*, becomes the equal of God by saying that God alone can perform His various divine offices, and therefore, He is for ever supreme.

Besides what has been disclosed by the above controversies regarding the concept of God in the Siddhānta, there are some further noteworthy features. In being monotheistic, the Siddhānta is different from certain popular religions. The polytheism of the Vedas and the numerous village deities are examples of religions that claim large adherents. In spite of this popular homage to many deities, the Siddhānta struck out a different position for itself. God Siva is the Supreme Being. Though, perhaps, out of concession to conservatism, the plural gods are not eliminated from the system, they are so inferior in nature compared with the Supreme Being and so greatly dependent on Him that there is, besides an absence of rivalry, a profound consciousness of Siva as the One, like unto whom there is no other.

In eschewing traditional polytheism, the Siddhānta did not cease to appeal to the masses. It had compensating features which appealed to its worshippers. In being a *Bhakti* religion, like Vishnuism, it was a religion that gave scope for all religious emotions that find expression in a personal religion. Siva is Himself characterized by love as His chief attribute. So great is the rôle assigned to love in the system that it is said one may not only say that 'God is love', but also, 'Love is God'. If there is dependence on the part of God, it is that He finds souls necessary to bring out the expression of His love. Siva feels so greatly concerned for souls in the state of bondage that He brings into being the world so that it may furnish the stage on which souls can enter, and through performance of good and bad deeds, attain their freedom.

RELIGIOUS EXPERIENCES OF SAINTS

It is not only for souls in general that Siva has a yearning, but also for individuals. Some of the saints of this school, who have also had literary genius, have left behind a volume of religious writings testifying to their personal religious experience. Eminent among these writers is Mānikkavāṣagar (sixth century A.D.) whose name means 'he of the ruby utterances', a name he earned for himself because of the charm of his religious poetry. His numerous poems set to different measures deal with the

recurrent themes of the exploits ascribed to God Siva, such as the overcoming of all the gods in a trial of might, the description of the deity's appearance with all the paraphernalia with which He usually decks Himself, and above all the poet's religious experiences.

It is this personal experience of God that is of greatest value in understanding the Saiva Siddhānta idea of God as one who comes to mean much to those who turn to Him in sincerity, love and devotion. Mānikkavāsagar speaks of God Siva as one whose boundless love redeemed the poet who was sunk in sin, degradation and despair. He feels inspired by God who is holy and pure to turn away from evil and pursue a path acceptable to Him. Thereafter, God is his inseparable companion who is everything to him and whose praises he sings with enchanting variety. The following lines from the poet's work, *Tiruvāsagam*, bear out the above points.

*See Him the First ! See Him the Whole !
See Him Himself, Being without compare !
See Him adorned with the wild boar's ancient tusk !
See Him Whose girdle is the forest-tiger's skin !*

.....

*See, He is taken in the net of piety !
See Him, that One, Whose title is ' the only One ' !
See, He extends throughout the wide extended earth !
See Him, more subtile than an atom small !
See Him, the King incomparably great !*

.....

*My Father ! unto me Ambrosia Thou !
O blest Supreme ! Thou art to honey like
That flows abundant, thrills the soul with bliss !
Thy loving ones enjoy Thee as their own !
Helper Thou art ! with glist'ning glory crowned,
In weary anguish of Thy worshippers.
O Treasure ! tell me, wilt Thou leave me here,
In this poor world to pine away, our King ?*

SIDDHĀNTA ATTEMPTS TO BRING GOD NEAR TO MAN

Besides arriving at a lofty concept of God by the philosophical approach, the Siddhānta also attempts to bring God close to man in various ways. These are :

- (a) Siva's manifesting Himself in His *bhaktas* ;
- (b) Siva's manifesting Himself in idols.

These may now be considered with their practical implications for the religious life. One of the trends in Hinduism which may be traced to the Siddhānta philosophical works is the worship of *bhaktas* or saints. Speaking at Miraj on May 15th, 1958, Acharya Vinoba Bhave is reported to have said that in Hinduism the

worship of *bhaktas* has greater value than the worship of God Himself (*Pioneer*—a daily newspaper—dated 16-5-58, page 1). The Siddhānta, in its *shastras*, countenances the worship of *gurus* and *siva-bhaktas* by saying that inasmuch as God is manifest in them, they are worthy of worship. So it happens that the worship of human beings finds sanction in the Siddhānta philosophical works. The worship of images that have been sanctified by religious rites is also sanctioned by the Siddhānta on the same ground advanced above that God's presence in the images hallows them and renders them worthy of worship. This accounts for the worship of Siva's images in temples. Many devotees go further in bathing and feeding the idols. For the masses of Saivites to whom the Siddhānta scriptures and philosophical works are beyond their comprehension, it is these last forms of worship that hold an appeal.

GENERAL ESTIMATE OF THE SIDDHĀNTA

In making an estimate of the achievements of the Siddhānta with regard to the concept of God, it must be granted that in making a firm stand against alien schools with regard to the concept of God, the Siddhānta makes laudable attempts to conserve certain significant values. In the various means adopted to bring God near to man, however, such as the worship of *gurus* and idols, the Siddhānta reaches an anti-climax as the means used to secure the desired nearness are contrary to its established tenets. The worship of *siva-bhaktas* or Saivite saints does not harmonize with the Siddhānta belief that souls though redeemed and filled with the grace of God, are still inferior to the Supreme Being. The worship of saints also conflicts with the Siddhānta principle that the soul must ever strive to render its homage to what it knows to be the highest. The sanction of the worship of idols is again very much at variance with the Siddhānta attempt to keep the cosmic stuff at a distance from God by interposing an intermediary so that the purity of God may not be contaminated in the process of acting on matter. In view of these conflicts, the worship of saints and of idols appear to be anomalies in the system. It is these anomalies, however, that exercise considerable influence on the religious practices of the adherents of this faith.

The Trinity and Saccidananda

PETER MAY

It has frequently been remarked that all great living religions describe the Supreme Reality as Tri-une or as possessing three principal attributes. I have elsewhere been at pains to show that the doctrine of the Trinity is *the* supreme Christian doctrine. The purpose of this article is to discuss the relationship between the Christian doctrine of the Trinity and the Hindu conception of Brahman as Saccidananda, in the light, in particular, of two previous attempts to do so.

In the later Upanisads it is common to find Brahman described as *sat* (reality), *cit* (intelligence) and *ānanda* (bliss), so much so that the *Vedāntasāra* of Sadānanda can open with these words: 'I take refuge in the Self, the Indivisible, the Existence-Knowledge-Bliss (*saccidānanda*) Absolute . . . for the attainment of my cherished desire', and can elsewhere say: 'Reality is Brahman which is without a second and is Existence, Knowledge and Bliss' (*Vedāntasāra* of Sadananda, edited by Swami Nikhilananda, 1 and 33). Thus the single phrase *saccidānanda*, composed of the three words, *sat*, *cit* and *ānanda*, is regarded as the most complete description of Brahman that can be given; and because it has a three-fold form, it is said to express a conception of God similar to the Christian doctrine of the Trinity.

THE ECONOMIC TRINITY AND SACCIDANANDA

On the surface we may certainly see a similarity, for if we think of the Tri-une God and His relations with the world (that is, the Economic Trinity), Saccidananda is somewhat like our doctrine of the Trinity. For we also believe that God really exists and gives a real existence to the men who live in the world; thus for the Christian to describe God as *sat* is to think of Him as Creator. We Christians also believe in the Wisdom of God and in the Word of God, two ways in which the Bible speaks of the Divine Intelligence in action, and we believe that as Wisdom, as the Word, He gives intelligence and light to mankind (so John 1:9; 1 Corinthians 2:6-16); thus for the Christian, to describe God as *cit*, is to think of the Second Person of the Trinity, God the Son or the Word of God, through Whom God enlightens the world and reveals Himself (John 1:1-14). The Bible also associates joy or bliss with the Holy Spirit; thus 'the fruit of the Spirit is love, joy . . . (Galatians 5:22; cf. Romans 14:17; 1 Thessalon-

ians 1:6 ; Acts 13:52): thus for Christians to describe God as *ānanda*, is to think of God the Holy Spirit who gives joy and bliss to believers. Thus we can say that the Christian doctrine of the Trinity corresponds roughly to the idea of Saccidananda, in that we can think of God as One who imparts existence, intelligence and bliss to men.

It is in some such way as this that Keshab Chandra Sen, the famous leader of the Brahmo Samaj, attempted to relate the doctrine of the Trinity to Saccidananda ; since his attempt is remarkable for its spiritual insights as well as its affinities to Christian teaching, it may be as well to consider it more fully at this point. In 1882 Keshab Chandra Sen delivered a lecture on *That Marvellous Mystery—the Trinity* ; this lecture, reprinted in *Lectures in India* (pages 455–491) gives us Keshab Chandra Sen's final thoughts on the person of Christ and the doctrine of the Trinity (he died in 1884). We shall summarize his teaching about the Holy Trinity largely from his own words.

‘Here’ (in the realms of eternal silence) ‘the Supreme Brahma of the Veda and the Vedanta dwells hid in Himself. Here sleeps mighty Jehovah, with might yet unmanifested . . . If Divinity there was, it was the divinity of darkness and silence.’ There is here clearly no idea of the eternal Trinity. Keshab then goes on to describe the creative process in evolutionary terms. ‘The silent Divinity began to speak, and His speech, His Word, a continued breathing of force is creation . . . The Hindu too, like the Christian, believes in the continual evolution of the Logos, and its graduated development through ever-advancing stages of life . . . The Logos was the beginning of creation, and its perfection, too, was the Logos—the culmination of humanity in the divine Son. We have arrived at the last link in the series of created organisms. The last expression of creation, so far as we have been able to trace it, is Sonship. The last manifestation of Divinity is Divine Humanity.’ But the Sonship of One is not the final word in God's creative purpose, for He wishes that *all* men should become sons ; it is here that Keshab finds the work of the Holy Spirit. ‘We need only the Holy Spirit to complete the picture of the Trinity . . . We have seen the descent of Divinity on earth through humanity. Now all humanity must be raised up to heaven in order that the purpose of Providence, the redemption of mankind, may be fully achieved. Jesus Christ has shown us the way. But where is the power to follow ? . . . The way to do it, that is Christ. The power to do it—that is the Holy Ghost . . . Christ is but an example in history, an objective portraiture of faithful Sonship . . . It is only the Holy Spirit that can convert outward truth into inward purity. It is this Spirit that makes Christ, otherwise a mere historical character, a sanctifying power within us.’

To illustrate his conception of the Trinity, Keshab used the picture of a triangle. ‘The apex is the very God Jehovah, the Supreme Brahma of the Vedas. Alone in His eternal glory, He

dwells. From Him comes down the Son in a direct line, an emanation from Divinity. Thus God descends and touches one end of the base of humanity, then running all along the base permeates the world, and then by the power of the Holy Ghost drags up degenerated humanity to Himself. Divinity coming down to humanity is the Son ; Divinity carrying up humanity to heaven is the Holy Ghost . . . God coming down and going up—this is creation, this is salvation. In this plain figure of three lines, you have the solution of a vast problem. The Father, the Son, the Holy Ghost ; the Creator, the Exemplar, and the Sanctifier : I am, I love, I save ; the Still God, the Journeying God, the Returning God ; Force, Wisdom, Holiness ; the True, the Good, the Beautiful ; *Sat, Cit, Ānanda* ; “ Truth, Intelligence, Joy ” . . . Thus the Trinity of Christian theology corresponds strikingly with the *Saccidananda* of Hinduism.’

I have quoted Keshab Chandra Sen fairly fully here because, although there is clearly an inadequate Christology in his teaching, yet it seems to me that there are insights in his teaching which are of interest to us in our approach to the doctrine of the Trinity. For example, we may notice his distinction between the objective example of Christ and the subjective work of the Holy Spirit. Christ is the objective example of perfect sonship, according to Keshab ; he does not go as far as the Christian, for the Christian would say, following Galatians 4:4-6, that our Lord Jesus Christ not only gave us an example of sonship, but made it possible for us to be sons by removing the barrier to sonship which was between us and God our Father. It is the Holy Spirit, according to Keshab, who enables man to follow this example of sonship ; the Christian would quote St. Paul here : ‘ God commendeth His own love towards us, in that, while we were yet sinners, Christ died for us ’ ; ‘ the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us ’ ; ‘ ye received the spirit of adoption, whereby we cry, Abba, Father ’. As Hendry has neatly said in *The Holy Spirit in Christian Theology*, ‘ The Spirit is the subjective complement or counterpart of the objective fact of Christ, and it is the function of the Spirit to bring about an inner experience of the outward fact in the hearts of men ’ (page 25).

None the less, although we may recognize that Keshab Chandra Sen had some interesting insights in the doctrine of the Trinity, it seems to me clear that he has not in any real sense related together the Trinity and *Saccidananda*, for there seems to be no real correspondence between all the different triads which he brings together in the passage last quoted ; in what way, for example, can we say that the Creator, the Exemplar and the Sanctifier correspond to *Sat, Cit* and *Ānanda* ? We can without much difficulty understand that ‘ I am ’ corresponds to *Sat*, but how does ‘ I love ’ correspond to *Cit*, or ‘ I save ’ to *Ānanda* ? The correspondences either do not exist or are too tenuous to be of any real value.

Perhaps even more important than this is the fact that the doctrine of the Trinity as well as the concept of Brahman as Saccidananda are both intended to describe not God's relations with the world, Brahman as *saguna*, but God as He is in Himself, Brahman as *nirguna*. Keshab Chandra Sen appears to accept something like an economic Trinity, but does not admit an essential Trinity, a Trinity within God Himself; 'the true Trinity', he writes, 'is not three Persons, but three functions of the One Person'. To confine either the doctrine of the Trinity or the concept of Brahman as Saccidananda to God's dealings with men reveals an inadequate understanding of both the Trinity and of Saccidananda; for both the Trinity and Saccidananda are attempts to describe God as He is in Himself.

More helpful in this respect is the attempt of a former pupil of Keshab Chandra Sen who became a Roman Catholic, Bhawani Charan Banerji, more familiarly known as Brahmabandhav Upadhyay. He edited a paper called *Sophia* from 1894 to 1900, in various numbers of which he expounded his views as a Christian on the Trinity and other theological subjects; and although these were not acceptable to the Roman Catholic hierarchy, they have value because they are a real attempt to expound Christian doctrine in Vedantic terms. In a note in *Sophia* (June 23, 1900), we find as follows: 'Looked at from the standpoint of relation He (the Supreme Being) is *sagunam*. He is *Isvara*, Creator of heaven and earth, possessing attributes relating Him to created nature. Then He is not only being (*sat*) but Power; He makes other beings to endure. His self-knowledge (*cit*) is then manifested as mind, knowing the universe and making designs for its preservation and perfection. On the relative plane His bliss (*ānandam*) shines as Love and Holiness; here, not only does He repose with complacency upon His Self, but He takes delight in creatures made after His likeness.' Clearly this is a much more valid attempt to relate the Christian doctrine of the Trinity to the Hindu conception of Brahman as Saccidananda, and what he says here could be accepted by many Christian thinkers. But Upadhyay realized that both conceptions are ultimately concerned with God as He is in Himself; and it is to this that we must now turn.

THE ESSENTIAL TRINITY AND SACCIDANANDA

In a previous article in this journal (*The Indian Journal of Theology*, Volume Three, Number Two) I attempted to draw out some of the implications of the life of our Lord Jesus Christ and to show that these in fact demand the Christian doctrine of the Trinity and imply that God is not merely One Who acts in three ways among men, but One Who is Three *within* Himself. Since Saccidananda is chosen expressly to describe the Supreme Being, Brahman, as He is in Himself, as *nirguna*, it might be thought that it corresponds closely to the Christian doctrine of the Trinity.

We shall see how far this is so by looking at the three words separately as we find them in the Upanisads.

Brahman is *sat*, reality. But to call Brahman reality does not help us greatly; for according to Hindu thinking, if we describe the world as *sat*, we must describe Brahman as *asat*, and if we describe the world as *asat*, we must describe Brahman as *sat*. The fact is that when we describe Brahman as *sat*, we are meant to understand either that He is neither *sat* nor *asat* but higher than both (so Śvetāśvatara Upaniṣad IV.18), or that He is both *sat* and *asat* and therefore transcends both reality and unreality (so Muṇḍaka Upaniṣad II.2.1; Taittirīya Upaniṣad II.6); thus Brahman can best be described as the reality of reality (*satyasya satya*, as in Bṛhad-āraṇyaka Upaniṣad II.1.20). What we are meant to understand when Brahman is described as *sat* is that He really exists in a way that is beyond human understanding; He is in fact self-existent. Such a conception would of course be acceptable to Christians.

Brahman is *cit*, intelligence. We may notice that it is said that He *is* intelligence, not that He *has* intelligence. The difference is important because to say that Brahman has intelligence implies both that He can exercise His intelligence on other objects, and that He Himself can be the object on which others may exercise their intelligence. Both these ideas would, apparently, be contrary to Hindu thinking which insists that Brahman is pure intelligence. A good illustration of this is to be found in Bṛhad-āraṇyaka Upaniṣad II.4.12, where we read: 'As a lump of salt thrown in water becomes dissolved in water and there would not be any of it to seize forth as it were, but wherever one may take it is salty indeed, so verily this great being, infinite, limitless, consists of nothing but knowledge (*vijñāna*).' This would not, however, be entirely acceptable to Christians, for we believe that God is Three 'Persons' within Himself, and that therefore He can both know Another within Himself and also be Himself the object of Another's knowledge or intelligence. As is well known St. Augustine uses the self's knowledge of itself as a valid illustration of the Trinity; and Upadhyay appears to have the same insight, for he writes (*Sophia*, July 28, 1900): 'How can a Being act upon itself? . . . A self-act, that is, acting upon one's own self, is self-knowledge . . . Then the Self-existent Being acts upon itself by intelligence. Its act is self-knowledge. For it to be is to know. It is related within the term of its own being as subject and object.'

Brahman is *ānanda*, bliss. Here again we have to note that Brahman is said not to *have* bliss, but to *be* bliss. There are many passages where Brahman is described as 'that which transcends hunger and thirst, sorrow and delusion, old age and death' (Bṛhad-āraṇyaka Upaniṣad III.5.1); and such a state of bliss, a state that is of freedom from the disabilities of ordinary human life, may be rightly allowed to the God Whom we Christians worship. But the type of bliss which is Brahman is said to

be far deeper than this for it is a bliss 'without the fruition of happiness'. It is illustrated best by likening it to the state of deep, dreamless sleep, in which the sleeper is conscious of nothing at all and is unable to distinguish between subject and object (Māṇḍūkya Upaniṣad VII). To describe Brahman as bliss is therefore to say that He exists conscious of nothing outside Himself, unaffected by good or evil, undisturbed by anything whatever, self-sufficient unto Himself. Such a description would hardly be possible for the Christian, yet Upadhyay suggests that with some qualifications there is no reason why we should not describe God as *ānanda*—'supremely happy in His self-colloquy' (*Sophia*, June 23, 1900), a phrase which he expounds later as follows: 'What is bliss? It is the complacent repose of a being upon its own self or its like. The Infinite knows itself and naturally and necessarily takes delight in the objective self projected by thought . . . The Supreme Being reposes with infinite delectation on its perfections and is inimitably satisfied with the harmony and beauty of itself' (*Sophia*, July 28, 1900).

It would be presumptuous in one who has no knowledge of Sanskrit and very little knowledge of Hindu thought to pass judgement on such views; he can only remind readers of attempts that have been made in the past to relate the Christian doctrine of the Trinity to the Hindu concept of Brahman as Saccidananda, and hope that others will be able to use the material here supplied, and perhaps baptise Saccidananda into the Christian faith. We may conclude with Upadhyay's Sanskrit Canticle to the Trinity which he published in *Sophia*, October 1898, with the following preface: 'The Sanscrit canticle . . . is an adoration of that ancient Parabrahma, the Supreme Being, whose eternal act finds, according to Catholic Faith, an adequate resultant within His own self, who is not obliged to come in contact with finite beings for the sustenance and satisfaction of His nature. His knowledge is fully satisfied by the cognition of the Logos, the infinite Image of His Being, begotten by Thought, and mirrored in the ocean of His Substance. His love finds the fullest satisfaction in the boundless complacency with which He reposes on His Image and breathes forth the Spirit of Bliss. The canticle sings of the Father-God (Parabrahma), the Logos-God (Sabda-Brahma) and the Spirit-God (Svasita-Brahma).'

I ADORE

The Sat, Chit and Anandam: the highest goal which is despised by worldlings, which is desired by *yogis*:

The supreme, ancient, higher than the highest, full, indivisible, transcendent and immanent:

One having triple interior relationship, holy, unrelated, self-conscious, hard to realize:

The Father, Begetter, the highest Lord, unbegotten, the rootless principle of the tree of existence:

The cause of the universe, one who creates intelligently, the preserver of the world:

The increate, infinite Logos or Word, supremely great:

The Image of the Father, one whose form is intelligence, the giver of the highest freedom.

One who proceeds from the union of Sat and Chit, the Blessed Spirit (breath), intense Bliss.

The sanctifier, one whose movements are swift, one who speaks of the Word, the Life-giver.

CONCLUSIONS

What conclusions may be drawn from this brief and slight study of two attempts to relate the doctrine of the Trinity to the concept of Saccidananda?

1. Any attempts to relate two apparently different concepts can only be done by one who has a thorough knowledge of both Christian and Hindu thought. He who knows Vedantic thought thoroughly but has not grasped the essentials of the Christian doctrine of the Trinity will tend to assume that the latter is concerned only with God in His dealings with men (as Keshab Chandra Sen apparently did); while he who understands thoroughly the Christian doctrine of the Trinity without a good grasp of Hindu thought will tend to assume an equivalence in Hindu and Christian terms which does not exist.

2. It is essential to realize that both the doctrine of the Trinity and the concept of Brahman as Saccidananda are concerned primarily with God as He is in Himself, Brahman as *nirguna*. Ultimately, therefore, the relationship between the two concepts must be determined by the doctrine of God in Christianity and in Hinduism; how far can a concept which is used to describe an impersonal or super-personal Brahman be used to describe the personal God of Christianity?

3. If we accept Upadhyay's attempt as valid, it will be clear that the meanings of all three terms, *sat*, *cit* and *ānanda*, as understood in the Upanisads, will have to be modified if they are to be pressed into the service of Christian theology. This is primarily because the doctrine of the Trinity is a doctrine of relationships within the Godhead, and not just three aspects of the Godhead; for example the term *ānanda* when applied to the Trinity must imply relationship (as it does in Upadhyay's canticle) and not merely describe the Absolute.

4. Since for Christians the key to the doctrine of God is to be found in the person of our Lord Jesus Christ, it will be clear that modifications in the meaning of the three-fold term Saccidananda will ultimately depend on our understanding of the person of Jesus Christ; 'this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ'.

A Christian looks at Sri Aurobindo

J. G. ARAPURA

On the profound levels of dialogue between religions, it is necessary for Christians to formulate some lines of approach in understanding one of the important movements within contemporary Hinduism. Even if opinions might differ as to the philosophical significance of the important religious movement that we have in mind, namely that associated with the name of Sri Aurobindo, its immense cultural significance in this country, particularly among certain sections of the educated classes, cannot be doubted.

It is true that Sri Aurobindo's rôle that is claimed for him by some of his devotees—sometimes in rather extravagant terms, such as 'liberator', 'redeemer', 'prophet of the Life Divine', etc.—is not acknowledged by large segments of Hindu intelligentsia, but his total position in the cultural renaissance of India is not held very much in dispute. This latter is what is signified by saying that he was a great patriot. But of course philosophers might wonder whether it is warrantable to confuse his patriotism with what has been claimed as his spiritual mission. Patriotism is a good thing and we all do and ought to share it, but it is only evidence of the limitedness of all of us petty humans and no evidence of anything that transcends the limitedly human.

SRI AUROBINDO AND TRADITIONAL HINDU PHILOSOPHY

To begin with, it should be noted that in approaching Aurobindo's doctrines we have to proceed differently from approaching traditional Hinduism, especially as it appears in the systems of Vedanta, because Aurobindo has made some significant departures. Aurobindo's theoretical position is describable as the philosophy of the Life Divine, and its most elaborate and, to a certain extent, systematic exposition is given in the work bearing the same title; and his practical doctrines can be capsuled by the phrase 'integral yoga'; all of his numerous works bear on these two, namely the theoretical and practical aspects of his teachings. The one deals with what to bring about and the other with how to bring it about.

Aurobindo is violently opposed to several parts of the vedantic teaching, particularly in its advaitic form. Chief among

his targets is the illusionism of Sankara. He claims—and it is even more vociferously claimed for him by his followers—that he has recaptured the true import of the maya doctrine—as also of other doctrines—taught by the ancient rishis but perverted by Sankara into a theory implying the denial of the reality of the world. However, orthodox Hindu opinion, whenever it has taken notice of Aurobindo's claim, has not been inclined to concede it but has treated it as a cavalier pronouncement based on poor scholarship in ancient writings. The weight of evidence certainly seems to be on the side of the pundits. But we are not interested in adjudicating between the disputants in this regard.

Aurobindo has sought to convert the maya doctrine into a theory of creation. The original thing about the Pondicherry seer is perhaps that he has transformed a world and life negating doctrine into a world and life affirming one. He has gone to the other extreme in as much as he maintains that the earth itself will be gradually turned into Heaven. This is what is designated as the divinization of the cosmos. Further, this process is supposed to be a 'democratic' one, which invites the co-operation of all human beings. The divinization of the cosmos is effected by the descent of what is called Supermind, which is in effect the same as the mass elevation of the whole of human race to the supramental level; man now is merely at the level of the mind, but it is the inherent and imminent destiny of the mind to pass over into the stage of the Supermind. It seems that Aurobindo has instituted a certain democratic ideal of Godhead even, which is probably calculated to strike a sympathetic chord in modern men schooled in the egalitarian notions that prevail in the contemporary world. (But the implicit presupposition of his own and even more the 'Mother's' position of incomparable uniqueness in the cosmic scheme of things would be treated as unacceptable by Hindus as well as non-Hindus.) In Aurobindian literature a number of fine, nice and laudable sentiments are stuffed into the theory of reality and the theory of salvation they present. The patent thing about it all is that the standard values of the contemporary civilization and acceptable norms prevailing at the present epoch in history have been freely used. This is mainly where Aurobindian philosophy differs from classical Hindu philosophical systems, which are noted for their rigour of methodological procedure.

A hostile critic might object, as many vedantists and others do, that Aurobindo's picture of reality is a large package containing many things to satisfy the cravings of man, but that one fails to meet with in it the rigorous pursuit of an ideal or a line of reasoning characteristic of great philosophies or much valuable intuition into human nature or history. What Sri Aurobindo has done is to rework a select set of materials from traditional Hindu philosophy assisted by elements taken from many sources, chiefly Hegel and Bergson, with the result that a world and life negating faith—to use Schweitzer's words again—is transformed into a

world and life affirming one. And this change accords well with the mood of the contemporary world. However, it is evident that Aurobindo's Philosophy is unacceptable to the upholders of the orthodox systems.

With regard to the problem of Christian approach to the orthodox systems of Hinduism there is abundant clarity of positions, but when it comes to approaching Aurobindoism there arise certain new difficulties in view of the fact that on many points it bears certain semblances to Christianity which, however, on closer examination will prove to be no real affinities. We shall presently come to a fuller examination of Sri Aurobindo's doctrines in the light of Christian Faith, though we shall not pursue the task of examining them in the light of Philosophy as such. No attempt will be made to state explicitly the main tenets of Aurobindo's teachings, as they will implicitly appear in the criticisms that we are going to urge against them. But it is to be made clear that the points to be discussed below are made as the result of a random selection, and that they are merely comparative study. There will be many many more things that could be said, which space will not permit us to say.

THE CHRISTIAN REACTION TO SOME POINTS IN AUROBINDO'S TEACHINGS

Firstly, Christianity has no point of contact with Aurobindo's gnostic hierarchy which is set up from the Absolute down to matter, comprehending such entities as Supermind, Overmind, Real-Idea, etc. His method is to establish continuity between the Absolute Spirit through many intermediate stages with matter, so that the latter is shown up as the terminus in the creative self-evolution of the former. (The entities postulated are philosophically of doubtful value because they violate all canons of postulation accepted in philosophy.) In fact what Aurobindo does is to hypostatize and expand a certain psycho-metaphysical hierarchy of entities that prevails in the vedantic and other systems of traditional Hinduism. But it can be said that while Vedanta really flounders when it comes to indicating any possible relation, however negatively conceived, between the Absolute and any entity that is the least bit less than the Absolute, Aurobindo triumphs in so far as he has thrown out of board the doctrine of illusionism altogether. For Aurobindo all entities are real. But in actual fact there still exists in both the same complication. Aurobindo peoples the space between the Absolute and the material world (for him real) with numerous entities (that are also real) whereas Vedanta fills the distance between the Absolute and an unreal world with numerous unreal entities. Logically speaking, it is a mistaken idea to think that by multiplying entities and the possibilities of subtle distinctions the truth of a philosophy increases; it no more does so than that the truth of a religion increases by multiplying gods.

As against the foregoing view of Aurobindian gnosticism it must be said that Christian thought does not needlessly multiply entities, either realistically or hypothetically. Its ultimate theological basis is the person-to-person relation between God and man, between God the creator-person and man the concrete, *existing* person. Neither God nor matter are considered as the termini in a graded scheme of things, moving from one to the other in terms of continuity ; they are also not regarded in terms of some principle of idealized reality versus idealized unreality. It is also not the case with Christianity that man is regarded as the conjunction between the two. Further, to state the real truth of the case, it must be observed that the whole basis of Spirit-matter distinction is foreign to Christian thinking, no matter whether the two are held as irreconcilable or sought to be reconciled after the magnificent manner of Hegelian synthesis, or whether the one of them is treated as a product of the other through some graduated process of 'involution' or in some other way. (In the West the idea had originated in Greece and it has plagued Western philosophy ever since, causing much misunderstanding even regarding the fundamentals of Christianity.) The distinction that is germane to Christian Faith is that between God the creator and the created world of which man is the centre. The enunciation of any genuine Christian philosophy is possible only on the basis of the Creator-creature relationship and only on condition that the whole premiss of Spirit-matter distinction of secular metaphysics and of mysticism be tossed aside. Spirit evolving or involving itself into matter—an evolutionary version of identity-in-difference, championed by Aurobindo, which seeks to synthesize in the grand style, indeed has not much in common with the Christian conception of creation.

Secondly, in Christianity the ultimate notion of the Spirit is based on the *transaction between man and God*. What opposes the Divine Spirit is not Matter but Satan or the Devil. The problem is neither the theosophical one of Ignorance nor the metaphysical one of Evil but the spiritual one of Satan, whose function is to interrupt the Divine-human transaction. There is not the slightest warrant in Christianity to think that the world of matter is either unreal or evil in any sense and as such the world of matter in no way cries for reconciliation with Spirit. If Aurobindo postulates the ideal continuity between Spirit and matter, thus getting rid of the possibility of its unreality, he also seeks to 'divinize' matter by helping the 'Supermind' to descend, which will result in the elimination of Evil and pain and their allies. The great idea of Aurobindo is that the Spirit is 'Delight' and the world is 'the ecstatic dance of Siva'. Thus while matter is real Evil is not real ; Evil can be got rid of in history itself. Christianity does not favour the belief that Satan can be eliminated from history, within history. While the so-called origin of Evil is a metaphysical problem, in which Christianity is not interested, being based on certain hypothetical

notions of the Good, the reality of Satan is a Christian problem and it cannot be comprehended outside the context of Christian Faith. The problem of Satan is all-important because it represents the reverse side of the Divine-human relation distinctive of Christianity. The possibility of Satan depends on the fact that there is such Divine-human relation. While Satan represents no self-existent principle, it is at the same time incapable of being eliminated by helping man to ascend to a supposedly higher level of being. It is a perennial factor in human history and will be operative there until its consummation. But Satan is not alone operative in history, for the Divine power that perpetually annihilates the power of Satan and restores the Divine-human transaction has intervened in history in the person of Jesus Christ, who is the ultimate reversal of all reversal. Participation in Christ thus becomes the ultimate condition for the fulfilment of human destiny. The drama of human history is already consummated symbolically in the new reality that Christ has brought into being, embracing all dimensions of human existence and all aspects of civilization. On the contrary, the presumed descent of the Supermind does not show any empirical evidence traceable in actual history. The new reality of the Supermind to which modern man is invited to retreat can in fact only constitute a retreat from history itself and from the inescapable contradictions in which God has willed to place man. And surely, it is the possibility of this retreat or rather escape that accounts for the fascination that many puzzled minds in contemporary times have for this new gnosticism.

Thirdly, the world whose reality Christianity asserts is not the material world (which constitutes no problem for it), because Christianity is not an exercise in speculative philosophizing. The world whose reality it asserts is the world of man, the world *as* the world of man, conceived in specifically human terms. It is man's *existence* or rather *existential situation* that is Christianity's primary concern; and this is no subject of speculative doubt. Human existence is something that needs no proof other than itself. The world and life talked about here are not understood outside of the context of Christianity at all, so that what Aurobindo affirms and Vedanta denies is something in which Christian Faith has no part and in whose outcome it has no stake, for it considers it a vain pursuit. And what is man's existence? It is, as Kierkegaard says, that which is constituted of the self's (no academic self but the human self) relation to itself, which is a reflection of the self's relation to God; and the dialectical nature of such relation is the basis of *anxiety* (a poor word for a great truth). It is also derivatively constituted of the empirical realities of human life, such as pain and sorrow, pleasure and joy, the experience of perplexity and surprise, sense of mystery and wonder, the longing for physical and mental relief, etc., as well as everything else that social relations imply.

Fourthly, the literalism in Aurobindian spirituality has no kinship with the Christian notion of spiritual life. Aurobindo believes that matter can be actually divinized. When Aurobindo died the 'Mother' sent out a pamphlet with an illustration depicting the theme 'we worship not a crucified but a glorified body'. The doctrine of the resurrection of the body in Christianity and the belief in the glorification or divinization of the body in Aurobindoism stand out in clear contrast to each other. Aurobindo's body itself was supposed to become the first fruits of them that shall be glorified, without undergoing the corruption that is the condition of all flesh. In all elementary stages of faith a literalistic notion of the incorruptibility of the flesh of the holy man is prevalent. Alyosha was on the point of being shocked out of his faith when scent started coming out of Father Zossima's body, but he later perceived the mystery of the Christian doctrine (*The Brothers Karamazov*). There is an irreconcilable difference between the Christian doctrine of death (or Crucifixion) and resurrection (or Resurrection) and Aurobindian belief in the direct glorification of the body, which is a corollary of the doctrine of the divinization of matter. Christianity affirms faith in the resurrection of the body, a reality in which the believer already participates *symbolically*, as he also participates actually in the reality of death through human mortality. Faith is the dynamics of this symbolic participation. Thus Christianity lends no support to literalism in spiritual life.

Fifthly, Christianity can have nothing in common with any kind of spiritual technology—one in which the mechanical notion of uniform motion and causation is operative—to which Sri Aurobindo's literalism leads him. Some talk as easily of the divinization of the world as a corporation chief would talk about the electrification of his city. For them the whole thing is a grand engineering scheme, where the making of blue prints and planning are all in order. For Christianity salvation of the world comes not as the result of any subtle technique but as the result of the work of God. It does not regard culture, spiritual or other, as directly assisting in redemption. On the contrary, it regards the progress of culture in history as a necessary process in the act of raising to a high pitch of poignancy man's creatureliness and sinfulness, in other words, his limitedness or finitude, which is qualitative rather than quantitative. Culture, including all its elaborate instruments and techniques, is the dramatization of man's inability to save himself, and therefore an implicit confession, a cry of despair, which has to continue through all history as the fulfilment of the negative condition for man's redemption by God. Crisis is seen as the spiritual destiny of culture when looked at from the Christian point of view. The true function of culture is to create spiritual crisis in man and society, or rather to prepare man and his society to respond to the continuing spiritual crisis that impinges on them from elsewhere; and no 'harmony' or 'peace' of the aesthetic-idealist variety such as are the

aim of occult practices is entertained by Christianity as the proper end of culture.

Sixthly, for Christianity man is the *sum of his conditions* and *not the sum of his powers*, as is evidenced to be the case in Aurobindo. And all of man's conditions are reducible to one supreme and ultimate condition designated by the term 'sin'. It is only man who can be a sinner. The word 'sinner' also veils his spiritual origin and spiritual destiny. It is equally an indication of his relation to God. The sum of conditions that man is cannot be increased or decreased: it can only be answered—by redemption—and only God can answer it. On the contrary, man's powers can be increased and decreased; and if man is regarded as the sum of his powers his status *vis-à-vis* himself and *vis-à-vis* the Ultimate is alterable. If man is regarded merely in terms of his powers, devoid of an ultimate condition, he will be robbed of his spiritual origin and destiny, however much one may try to attribute fictitious divinity to him as to all else. Christianity, however, does not deny that man's powers are subject to variation. But it does deny that the direct intensification or energizing of any of his powers of consciousness—as prescribed by Aurobindo for attaining Supermanhood—will ever move in the direction of surpassing his ultimate sum of conditions. 'Can you by taking thought add a cubit to your stature?' asks our Lord. Christianity teaches that self-transcendence though not self-exceeding is a possibility by virtue of grace. But under the conditions of existence such transcendence has got to be symbolic rather than literal. To treat it as literal would be to confuse it with self-exceeding, which again is a category relevant only to the notion of power. The true transcendence of man lies in another direction than that of self-exceeding. Here the Christian doctrine of grace appears as compelling in its verity.

Christianity does permit mysticism to be sure, though not any occult practice, for it permits and indeed encourages all natural self-expression of man, mystical, artistic and scientific. But in itself neither mysticism nor art nor science can do any more than function within the framework of the *sinful* culture of man, the conglomerate of human activities which ought to fulfil themselves negatively, through their destiny of crisis all the time striving to convert that which is *Non-Existent* into that which is *Absent*, which the Redeemer in his time will change into that which is *Present*. The inner teleology of all acts is to change the *Non-Existent* into the *Absent*—the special kind of fulfilment it is their destiny to work out—acts have no more potency than that—and it is the prerogative of the Divine grace which is in Christ to transform *Absent* fulfilment into *Present* fulfilment, that is, to bring about the real fulfilment of all acts. Aurobindoism as a spiritual technology believes that all acts can fulfil themselves directly. This is the reason why the mysticism in it slips into gnosticism and occultism; in fact it is easy for mysticism to be transformed into these, the sum and substance of which is spiritualized

mechanism. The followers of Sri Aurobindo freely talk of 'forcing' the Divine will, and they build up a series of forces in the spiritual realm exactly parallel to the system of forces that we are acquainted with in the world of matter and motion. Many Christians themselves practice such mysticism and entertain such notions, but we are speaking of Biblical Christianity.

These are some of the problems that Christian thinkers have in initiating a dialogue with the Aurobindian movement. However, the first step, the writer believes, is to enunciate the Christian reactions fully.



A New Edition of the Greek New Testament

Students of the Greek New Testament will be glad to know that the second edition of the British and Foreign Bible Society's Greek New Testament, with revised critical apparatus, has now been published. This long awaited publication commemorates the 150th Anniversary of the Society's foundation.

The first edition was published in 1904. During the past 50 years there have been momentous discoveries of New Testament documents and papyri, of which note has been taken in preparing the new edition.

The task of preparing it was entrusted to Dr. Erwin Nestle of the Wurttemberg Bible Society and Professor G. D. Kilpatrick of Queen's College, Oxford. The former is the son of the scholar who gave his name to the famous series of editions of the Greek Testament which have appeared since 1898. Dr. G. D. Kilpatrick is Dean Ireland's Professor of Exegesis of Holy Scripture in the University of Oxford.

Students of the Greek New Testament will want to turn to the apparatus, which is entirely new. It contains a large selection of the important variant readings, including all readings of moment which may be original, those which are characteristic of the main types of text (such as the Western text) and other readings of special interest. In addition, thirty-seven papyri have been used and many other early fragments.

Quotations are made from the unpublished portion of the Bodmer Papyrus for John xv-xxi. New knowledge about the Latin versions has been employed and the quotations from the Fathers have been carefully studied. The book contains xxvii + 787 pages, as compared with viii + 668 pages in the first edition. The type is clear and will be a delight to read. Orders may be placed with one of the Auxiliaries or with the Bible Society of India and Ceylon, A/1 Mahatma Gandhi Road, Bangalore 1.

Review Article

INDIAN WORD LIST

EMANI SAMBAYYA

It is not easy to review a book of this kind,¹ and yet it must be made known as widely as possible because of its importance for the study, translation and distribution of the Bible. The publication of this book opens a new chapter in the meritorious service rendered by the Bible Society. It marks the beginning of an era of the linguistic and theological study of the more important of the Biblical terms. One would hope that it would prepare the way for the production of a more fundamental work such as 'a theological word-book of the Bible for India'.

A careful study of the present book will bring home to anyone how difficult a task it is to translate the New Testament into any of the Indian languages. The undertaking seems wellnigh impossible, chiefly because the New Testament consists of Hebraic material which was being translated inadequately into Greek forms. Further, the peculiarity of the language of the New Testament is the result of a new Hebraic-Aramaic-Palestinian history. This peculiarity of the Christian usage of words proceeds from the remoulding of the meaning which a word bears in the Old Testament. When we try to express the New Testament terms in any of the Indian languages there is always the risk of either doing violence to the meaning of words or departing considerably from the connotation which the Evangelists gave them. The main reason for this is that the Indian thought forms are deeply influenced by Hinduism and to a certain extent by Islam. The mode of Hindu thinking is poles apart from that of the New Testament writers who were for the most part converted Jews. They were struggling to express through the inadequate medium of the Greek language their profound experience of having come to know God through the 'event' called Jesus Christ. And when we translate Greek terms already remoulded by the New Testament writers into the categories that are ready to hand in Indian languages we widen the scope for misunderstanding the message of the Bible rather than translating it faithfully. Perhaps this can be illustrated with reference to the term

¹ *Greek New Testament Terms in Indian Languages*, compiled by J. S. M. Hooper, formerly General Secretary of the Bible Society of India; published by the Bible Society; Rs.12/-.

truth which occurs mainly in the Johannine and Pauline writings, and which is uniformly translated in the Indian languages by means of the cognate terms of the Sanscrit word *sat*. It is the source of a good many misunderstandings though it does not sound unfamiliar to the Indian reader, because it means one thing to the Indian mind but something quite different to the Biblical writer. Each person's conception of truth is bound up with his conception of reality. To the modern mind truth is that which is a fact, and not fiction or counterfeit or illusion. But when ἀλήθεια and ἀληθινός are used in the New Testament to reproduce the Hebrew word 'amn (from 'mn) the whole emphasis is changed. The standard of truth not only took complete control of the noun *truth* but also the verb *to be true* and dominated the whole conception of knowledge.

The Hebrews fixed upon God as the standard of truth. Probably this came about through their understanding of the Covenant relationship to which Yahweh would be true even if Israel were not. Truth was regarded as a part of God's character ; He was considered as steadfast and consistent in His nature and dealings with men. The Hebrews were unable to think of the character of God apart from His actions in the world. God would and God must manifest His truth to the world because His nature demanded a vindication of itself. So the truth of Yahweh was the standard of human truth. God acted in a self-consistent manner when He sent His Son Jesus Christ into the world. That is God's truth in concrete form. Therefore to know Jesus Christ is to walk in the truth or to do the truth. This idea of 'doing the truth' or 'walking in the truth' is un-Indian, un-Greek and also un-modern, because it does not limit truth to the rightness of knowledge but extends it to the rightness of motive, speech and conduct. It is a rightness based not upon a concept but upon the historical revelation of God. Truth is thus rooted in the character of the living God who is not merely the object of inquiry but also the subject of action. The conception of truth in the New Testament usage is based on the idea of God in the Old Testament: Truth in its fullness is seen in the life and death and resurrection of Jesus Christ—'the word was made flesh and dwelt among us, full of grace and truth'. Truth in short is the knowledge of God through Jesus Christ—a knowledge which makes men the sons of God. And when ἀλήθεια is translated as *sat* or *satya*, we are introduced to a totally new concept of truth, a static reality perceived by means of the intellect. In this way we for ever stand in the danger of misunderstanding the meaning of the Bible, because of our peculiar Indian historical situation. This is illustrated by a small incident in the trial of our Lord. Pilate said to our Lord half-sceptically, 'What is truth?' ; probably he was using the term in the way that Greek philosophy and the culture of his day was using it, namely truth as an intellectual abstraction eluding the grasp of everyone who searches for it. But our Lord makes no answer to Pilate's ques-

tion. This silence of our Lord is most eloquent, because the Evangelist would have us understand something of the absurdity of such a question when 'Truth' (in the Hebrew sense of the term) was standing in front of Pilate hardly a yard away.

When we remember that terms connote different things to different people, the translation of the Bible into any Indian language must be not only an arduous but also a humbling task. One can never be certain whether the thought of the Biblical writer is being rendered faithfully and in terms intelligible to the Indian reader. The marvel is that the translations are as efficacious as they are.

With this rather long preamble we may proceed to consider the material presented in the book under review. After a careful study of the contents I am moved to make the following observations:

1. The title 'Indian Word List' printed on the spine of the volume tends to be misleading. The subject-matter of the book becomes plain only after reading the sub-title 'Greek New Testament Terms in Indian Languages', and a further sub-title, 'A Comparative Word List'.

2. It is difficult to determine the basis on which the present word list of about one hundred and twenty words has been made. If the selection was influenced by theological considerations, a number of important words are missing, for example *ναός*, *εϊκών*, *ἐκκλησία*, *χάρα*, *σῶμα* (though *σάρξ* has been included), *καρδία*, *ποιμήν*, *ἀνάστασις* and *βάπτισμα*.

Moreover Christianity is a religion of action, involving belief in a God Who acts; verbs therefore play a large part in the vocabulary of the New Testament; very few verbs are included in the list, and some very important verbs are omitted, for example *σῶζω*, *ζωοποιέω*, *κηρύσσω*, *διακονέω* and *καταλλάσσω*.

On the other hand some relatively unimportant words find their places in the list, such as *ἄγγελος*, *βουλή*, *γλῶσσα*, *εἴσοδος*, *μῦθος* and *σκληρός*.

3. In going through the renderings in the various languages I am struck by the extent to which Sanskrit has penetrated and influenced most of the Indian languages (with the exception of Urdu). Even the tribal languages such as Santali and Mundari which are generally thought to be immune to Sankritization manifest its influence in a number of places. Under these circumstances one is at a loss to know why renderings into Sanskrit have been excluded. The preface says that Sanskrit has been deliberately omitted. The banishment of Sanskrit is probably based on the widely shared belief that Sanskrit terms do not provide the right clue for rendering Biblical terms formed by the peculiar experience of the Hebrew people; and yet the 'Indian Word List' goes to show that the Sanskrit influence on Indian Bible translation is ubiquitous. I should have thought that Sanskrit should form, as it were, the frontispiece to the 'Indian Word List'. Omission of Sanskrit from a work like this is something like

producing a European Word List without Latin. But this is an exaggeration and yet not without force ; for most of the renderings of the cardinal Biblical terms inevitably succumb to Sanskrit.

Here it may be useful to refer to a similar work begun over a hundred years back but not completed, by the late Dr. W. H. Mill, the first Principal of Bishop's College, Calcutta. So far as I know there is only one copy of this book, preserved in Bishop's College library. This book sets out to give the Sanskrit equivalents of the important theological terms of the New Testament with explanatory notes. It is only after dealing with Sanskrit that Dr. Mill turns to Bengali. He also carried out a rendering of the Gospel narrative in Sanskrit verse, which alas is incomplete.

When one sees that the renderings in Hindi, Bengali, Gujarati, Marathi, Oriya and Telugu are terms derived from Sanskrit the compiler's statement in the preface makes strange reading: 'Sanskrit is deliberately omitted, as it seems doubtful whether its inclusion would serve any but a remote academic purpose.'

4. In an effort to clarify the meaning of the Greek words English renderings are given in seven different versions. The degree of clarity achieved does not, however, justify this pre-occupation with English. There seems to be a similar favouritism shown to Tamil of which five versions including a Roman Catholic one are cited. It does not appear clear why the Roman Catholic version is not given in all the languages because very often the Roman Catholic renderings are most helpful ; this is true of the Roman Catholic version in Telugu, at any rate. In a work of this nature it would be most helpful if a brief linguistic and theological note with special reference to Indian translations had been given with every Greek word ; we should put at the disposal of the translator a judicious summary of the discussion on each of the words listed, as for example, in Dr. Alan Richardson's 'A Theological Word Book of the Bible'.

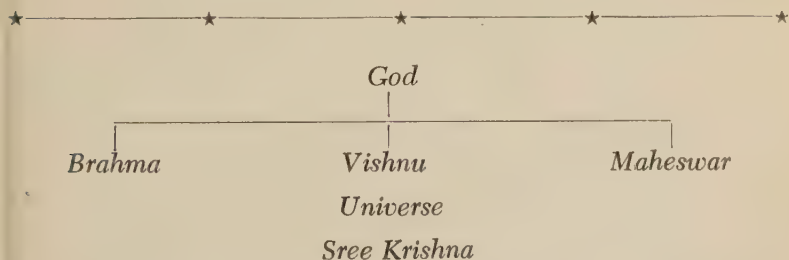
5. I find that the distinction between *πράγμα* and *ποίημα*, and between *λόγος* and *ῥῆμα* is uniformly buried in the translations. *δικαιοσύνη* is rendered largely as *dharma* and sometimes as *nīthi*. But this looks like one of the New Testament terms which defy accurate translation into any of the Indian languages.

6. Considering that the compiler has executed this difficult piece of work from a remote control he has achieved a notable success. His correspondents have served him well. The spelling mistakes in Tamil are very few, and the pronunciation of words is aided by the use of hyphens and dots. But alas the same cannot be said of the Telugu renderings which abound in errors of every variety. Telugu in this book has been mercilessly murdered. The Telugu language is fully phonetic, with an appropriate symbol for every sound. Thus the 's' sound is represented in three variations, after Sanskrit, as *ç* for *Çakuntala* or *Çiva*, *s* for *sādhu*, and *sh* for *shashti*. It is inexcusable for a Telugu knowing person to write *āçrama* either as *āshram* or

āshrama, or *Çiva* as *Shiva* ; in this book ç is spelt as 'sch' which is strange. If one should attempt a detailed examination of the Telugu renderings in this book it would make sad reading. Almost every page has a spelling mistake or some other error. There is no reason why *deva* should be written as *dhava*. It is indeed true that English has only one symbol, that is d for expressing two different sounds, namely d for *dambam* (vain pretence) and ð for *dāsu* (servant), but dots and hyphens can indicate the differences, and these are totally absent from the Telugu renderings. In some places words are grossly misspelt, as for example the word for ἀποστέλλω is printed *pampata*, whereas it should be *pamputa*. Such mistakes are not few.

On page 24 one of the Urdu renderings of ἀποστέλλω is given as *darānti lagāna* (Mark 4:29); there is a misleading obscurity here. On the same page *azād karnā* is given a wrong reference (Luke 4:12 which should be Luke 4:18). One of the Telugu renderings given for ἅγιος is *pratistha* (Luke 2:23); this seems strange because *pratistha* could hardly be regarded as a translation of ἅγιος ; and in any case the verse as cited is not found in the Telugu Bible of 1934 which is the one I happen to possess.

Mention of a few inevitable errors of this kind does not in any way minimize the care with which this book has been compiled and made available to the Indian students of the Bible in such a neat form. The book is likely to be of value to the teachers of the New Testament in the Indian seminaries as well as those engaged in translation work. It is an eloquent testimony to the abiding interest of the compiler in the Indian Church which he has served in so distinguished a manner for many years.



Now if the universe ceases to exist Brahma, Vishnu and Maheswar cannot exist, and Sree Krishna being the avatar of Vishnu cannot exist. Now God in Himself manifests Himself in three : God the Father, God the Son and God the Holy Ghost . . . But if this universe ceases to exist, they exist all the same, for they are Three in One, and One in Three. Only Christ as man ceases to exist, but Christ as God remains to exist . . . We should not mix up Christ with Krishna, though they are nothing but of the One God, still we cannot put them in the same category.

Book Reviews

For Faith and Freedom: Gifford Lectures in the University of Glasgow. Volume II: Christian Theology. By Leonard Hodgson, Blackwell, 1957. Pp. 237. 25s.

The book under review contains the second series of Gifford lectures by Professor Hodgson, which is a continuation of his first series given a year earlier. The author has repeated the leading ideas of his first series, so much so that the present volume stands by itself as an intelligible whole. These lectures are a valuable contribution to the philosophical theology of our time.

According to the author the distinction between natural and revealed theology can no longer be maintained. All man's discovery of truth is by the interaction of divine revelation and human reason, so all theology is both natural and revealed. 'Christian Theology should be thought of as a specific form of natural theology differentiated by its seeing in certain events particular acts of God of unique and supreme significance for our understanding of everything' (pp. 3-4). The author's basic contention is that we can make sense of the universe by thinking of it 'as a process expressing the will of a Creator to bring into existence a community of finite free persons'.

The main intention of the author in this second series of lectures is to expound the 'special form of natural theology, which is Christian Theology, and to show how the Christian interpretation of certain events in the history of the world fits in with, illuminates, and carries further what understanding of the universe and of our lives we have already gained' (p. 4).

The proper starting point for this exposition is the Bible which is the record of God's special acts in history, recorded by consecrated men who, however, were inevitably conditioned by the forms of thought and linguistic usage of their age and culture. The author suggests that for a proper understanding of the events recorded in the Bible and their significance for the present, we must go beyond the thought forms and linguistic usages to that to which the Bible bears witness. This procedure applies not only to the Bible, but to the creeds, patristic writings and other documents of the Church. The question we have to ask is, 'What must the truth have been and be if men who thought and spoke as they did saw it and spoke of it like that?' (p. 5). One of the most repeated sentences is 'Christ gave His life: it is for Christians to discern the doctrine'.

After dealing with the chief source of Theology—the Bible, the author discusses the cardinal truths of the Christian revelation—God, God and Evil, Christ, The Holy Spirit, The Christian Church, Grace, Prayer and Providence, Eschatology, and Freedom and Faith.

Professor Hodgson's thesis is that the history of human thought is the history of God making Himself known to men through the minds of men, and that it proceeds by the interaction of 'categories' and 'evidence'. The presuppositions which condition a man's outlook are termed 'categories', and the objective facts which one seeks to understand are called 'evidence'. The author in dealing with the truths of Christian revelation has tried to strip off layers of misconceptions derived from unexamined categories, and arrive at the objective facts.

In his lecture on God, the author concludes 'In order to make sense of the universe as it actually exists we have to think of it as brought into being by the will of the Creator, that our ultimate explanations must be in terms of His purpose and that this implies thinking of Him as personal' (p. 41).

Such a view of the universe and God raises the problem of evil which the author deals with in his third lecture. His treatment of the problem is very realistic, and does not follow the usual path of relieving God of responsibility for the existence of evil. The irrationalities, Professor Hodgson thinks, in general are to be accounted for as incidental to the Creator's will to create persons endowed with freedom.

In seeking to understand Jesus Christ the author says, 'The developed doctrine is not simply concerned with what He (Christ) thought of Himself while on earth, or what His disciples thought of Him, but with what He was . . . The history of the doctrine of Incarnation in the first four centuries is the history of the Church discovering that Jesus could not have been God's Messiah and done God's saving work without Himself being God' (p. 70). The Holy Spirit is seen as God at work within creation. Professor Hodgson, as he has done elsewhere in his writings, has argued the relevancy of the doctrine of the Trinity as implying internal differentiations in the unity of God.

The author has tried to clarify the Christian understanding regarding the Church, grace, prayer, providence and eschatology. The reader will find many valuable observations. In dealing with prayer, for example, Professor Hodgson says, 'If we believe that both the orderliness of the natural world, and our responsibility for whatever we do with it, spring from the will and creative activity of God, we must believe that he is able to control the development of His creation without either disorganizing its orderliness or destroying our freedom and responsibility' (p. 167). 'Our thoughts about prayer must rest on the foundation of belief that God voluntarily waits upon our asking' (p. 168).

The author concludes the second series by pointing out that man's effort to understand the world and gain mastery over the

forces of nature depend on his *faith* that the universe does make sense and will be responsive to his efforts. Man is also conscious of the reality and the imperfection of his freedom and comes to see that only by his growth in knowledge and in the mastery of himself and his world can he reach perfection. In the Christian faith we see God revealing Himself as willing man's growth in freedom, calling man to a partnership in which alone true knowledge and full freedom can be found (p. 224).

I am not quite certain whether this philosophical presentation of the Christian faith is convincing enough to an atheist or to a non-Christian. However, it will be valuable to one who is already a believer in that he will know that his faith is not superstitious but reasonable. I commend this book to all, especially to theological students and teachers.

Jabalpur

V. P. THOMAS

The Person of Christ in New Testament Teaching : by Dr. Vincent Taylor. Macmillan and Co., x+321. 21s.

Dr. Vincent Taylor has followed up his useful trilogy on the Atonement with a second trilogy on Christology. Of this second trilogy the present book under review is the third volume, the other two being entitled 'The Names of Jesus' and 'The Life and Ministry of Jesus'; thus we may expect to find in this book the fruit of many years of study on the work and the person of Christ, and in this expectation we are not disappointed.

The book is divided into two parts. In the first part (Exegetical) Dr. Taylor summarizes the teaching of the different writers of the New Testament about the Person of Christ. In this summary he is careful to note those elements of New Testament teaching which belong to primitive tradition, and to draw attention to the way in which they have been developed and interpreted by the great New Testament theologians. He likewise distinguishes between the language of worship which gives to Jesus Christ the title 'Lord', and the language of reflection which gives to Him the title 'Son of God', arguing that the latter title is not just the later reflection of a worshipping Church but is in fact our Lord's own estimate of His Person. Valuable in this part is Dr. Taylor's treatment of the 'intractable element of subordination', which, Dr. Taylor suggests, can only be resolved in 'relationships of love which are interior to the life of the God-head'. The part concludes with a valuable appendix summarizing the New Testament uses of the names 'Lord' and 'Son'.

The second part of the book is entitled Historical and Theological, and is most valuable for our understanding of the Person of Christ, in the light of the New Testament evidence which has just been set forth in Part I. In the first two chapters (entitled The Divine Consciousness of Jesus, and The Emergence of the Divine Consciousness of Jesus) Dr. Taylor insists that we ought to

abandon the phrase 'Messianic Consciousness' and speak instead of Jesus' consciousness of Divine Sonship, 'the key to the presentation of Jesus we find in all the Gospels'. Some will not find easy his conclusion that in the Synoptics our Lord's knowledge that He is Son of God is not continuous but 'flashes out in climacteric moments which illuminate the whole', though it should be pointed out that he adds that 'in the Fourth Gospel Sonship is always in its noonday splendour'.

The next three chapters are entitled *The Christology of the Primitive Christian Communities*, *The Limitations of Primitive Christian Christology*, and *The Contributions of the Great New Testament Writers*; here Dr. Taylor shows how the Christology of the early Church is to be seen not only in its thinking but in its life and worship, and how its limited Christology was enriched in the realm of thought by St. Paul, St. John and the writer of the Epistle to the Hebrews, all of whom were able to appreciate in some measure the Christological importance of the work of Christ, and the bearing of the high claims made for Him by the early Church upon the doctrine of God.

The implications of the 'high Christology' of the great New Testament thinkers for the doctrine of the Trinity are discussed in the next chapter; here Dr. Taylor comes down firmly on the side of those theologians (like Dr. Hodgson) who accept 'the social theory of the Trinity', arguing that neither Karl Barth's designation 'Modes of Being' nor William Temple's 'Three Centres of One Consciousness' satisfy the demand of the New Testament evidence that 'a fellowship of mutual love' should be characteristic of a truly Biblical doctrine of the Trinity; noteworthy is his comment that 'The great hymns to the Trinity all confess a Trinity in Three Persons . . . So far as we know, Personal Centres and Modes of Being have not as yet lent themselves to a comparable use . . . A theology which does not express itself in hymns is found wanting'.

In the remaining three chapters, entitled *Christology and the Kenosis*, *Christology and Psychology* and *Towards a Modern Christology*, Dr. Taylor reveals his own preference for a kenotic Christology, pointing out that 'it can only have been by the deliberate acceptance of self-limitation that the Son of God appeared on earth', a conclusion demanded, he argues, both by the New Testament evidence and by the Chalcedonian insistence on the reality of the Two Natures. Dr. Taylor adopts in particular the view of Drs. Forsyth and Mackintosh that 'the divine attributes of omniscience, omnipotence and omnipresence are potential and latent rather than continuously operative' in the incarnate Son of God, and both adduces the arguments for, and answers the standard objections to, such a Christology.

It will be clear from this brief summary of Dr. Taylor's book that we are given an adequate survey of the New Testament teaching about the person of Christ, and also some stimulating thinking about the implications of that teaching. All will not

agree with his kenotic theory, but none would disagree with his conclusion, in the Epilogue, that 'worship, as well as reflection, has prompted the greatest Christian affirmations', and would endorse his insistence that only through faith and the fellowship of the Church can we begin to understand the person of Christ.

Calcutta

PETER MAY

An Introduction to Asian Religions : by E. G. Parrinder. S.P.C.K.
Rs.3/00.

(Available from S.P.C.K., Post Box 1585, Delhi 6.)

Dr. Parrinder's 'Introduction to Asian Religions' is an admirable handbook specially suited for students seeking to acquire a general idea of the contents of the living religions of Asia and of the spiritual forces which underlie these religions, moulding the lives of countless millions of peoples for generations and generations. The author is mainly concerned with providing his readers with accurate data, relating to their origin, expansion in other countries, literature and their peculiar treasures. He is not concerned with an estimate of their values in relation to Christianity. That is a task which he has rightly left to his own readers. He has made an honest attempt to bring out all that is best in these religions, not ignoring altogether the lower forms, so that a critical evaluation may be made of these religions and their different schools of thought. One of the attractions of the book is that it has quotations of some of the sublime passages from the sacred writings of these religions so that a proper appreciation of some of their highest thoughts may be made by the readers and serve as an incentive to further study. It cannot be denied that some of the literature connected with these religions have given expression to thoughts and ideas which have soared very high indeed and can be regarded as being inspired by the Eternal Spirit though the writers may not have been conscious of it. A study of such literature would be not only edifying but also illuminating and is essential for those who aspire to make a comparative study of these great religions.

The book has another attractive feature and that is that it has not only dealt with the Asiatic religions as concisely as possible within the limits that the author has himself imposed but has also noted the main trends of thought which have influenced religious expression in our day such as Darwinism, Frazerism, Freudism and Marxism. This is essential for anyone who wishes to understand the modern mind in relation to religion, ethics and religious observances. It would have been better, perhaps, if the writer could give a little more detailed account of the new forces at work in India today such as Arobindoism, Gandhism, Tagorianism and Ramakrishnaism. It would have thrown more light on the present position of Hindu thought in India at the present day.

I strongly commend this book to all who are engaged in comparative study of religions and particularly to students of Theological Colleges in India as a book which gives a comprehensive account of the living religions specially of our country in the most compressed and concise form possible within the limits of a small book like this. I have no doubt that it has met a long-felt need.

Calcutta

J. K. SHAH

Religion for Today: by Canon Charles E. Raven. Pp. 54. Calcutta, Y.M.C.A. Publishing House, 1957. Re.1.

Religion for Today contains a series of three sermons delivered by Canon Raven under the joint auspices of the S.C.M. and Y.M.C.A. at Colombo.

Dr. Raven makes a forceful presentation that the Christian faith is completely adequate to meet the challenge of the scientific knowledge of our day. He elaborates his main thesis in terms both appealing and convincing. The Christian finds that 'awareness' of God 'uniquely in the incarnate life of Jesus Christ'. It is from this fact of Jesus that religion should be understood in our day. Jesus did not teach theology to his disciples; he taught them to 'become sensitive to God' and be 'infected' with Him. It was in this experience that the deepest meaning of 'life abundant' was made known to the disciples: 'Whoso loveth his life loses it'.

The author calls upon his readers to have this experience of Jesus meeting every situation of life—loneliness, self-esteem, desire to advance, etc. Atonement is better understood as an experience of unification and integration of the 'whole way of living', than as a doctrine satisfying some particular human need. No doctrines are satisfactory for all times.

Understood in this way the Christian faith would welcome and correlate both scientific and metaphysical knowledge. In the case of St. Paul the acceptance of the fact of Jesus led to a thorough re-appraisal of his basic religious ideas. Nor was this change sudden. The St. Paul of Philippi 'standing on his own dignity' of Roman citizenship, and the St. Paul of I Corinthians 13 are different persons. So long as he depended on his own speculation St. Paul was neither effective nor convincing. But when he 'put on the Lord Jesus Christ' the meaning of life as a whole became clear to him. Then he found it easier to give up his old notions, and began to see the whole universe—the creation, suffering, living, etc., through the eyes of Jesus Christ. As an illustration of this, the author elaborates on how St. Paul thought about 'creation'.

1. 'The creative process was definitely made incomplete.

2. This incompleteness has the nature of a great pregnancy, so that hope and not fulfilment is that by which we live.
3. God is Himself involved in this very process.
4. Because God is Himself involved, therefore the end is sure and progress is not automatic.'

Dr. Raven believes that this analysis meets the evidence of the physical sciences, and is a better explanation of the act of creation than the one given by sciences. He pleads with his reader to get himself rid of 'unworthy ideas of God' which have a way of distorting Christian thinking.

It seems that Dr. Raven is over-dependent on 'reason' and stakes too much on it. Reason alone cannot explain the whole fact of life. Our aim should be not so much to establish Christianity as a 'reasonable' religion, but to experience it as a coherent way of life expressed in Jesus Christ.

Throughout the last three centuries some Christian leaders have struggled with the advancing sciences as though with the agents of Satan. This attitude is unfortunate. We must also remind ourselves that every generation has produced men of faith for whom scientific knowledge has been an aid to the understanding of God and man. Histories of religion may provide for us interesting and fascinating studies, but more important for us today is the question as to how the fact of religion meets the challenge of our being today.

And lastly, the author makes a strong appeal that this 'gift of Christ' should 'enable us to attain a new human relationship—a new type of creative community'. This cannot be attained except through the gift of the Holy Spirit. Christ came to establish a society the key-note of which is *agape*. Thus Christianity provides a better basis for a society than 'democracy' which seeks merely to rule by the majority. Instead, it should be our aim to 'integrate members into a *single group*' such as was evidenced in the early church when the disciples could say: 'It seemed good to us and the Holy Spirit. . .'

Religion for Today is a thoroughly enjoyable book. We recommend it to every Christian concerned with higher values.

Jabalpur

J. RADHA KRISHAN

Function, Purpose and Powers: by D. Emmet. Macmillan
Pp. 300. 28s.

The theme of this book, though not at once obvious from the rather cumbersome title, is made clear by the sub-title 'Some Concepts in the Study of Individuals and Society.' Though Miss Emmet, who is Professor of Philosophy in the University of Manchester, has written a book in which the wealth of references to

authorities in the fields of sociology and social anthropology might well betoken a book unintelligible to those not experts in these fields, the clear presentation of the subject ensures that the book can reach a much wider range of readers. Miss Emmet is avowedly outside Thomistic and Idealistic circles and approaches her subject by an analysis of the actual usage in moral, political and religious thought of such terms as function and purpose and a group of terms such as creativeness and vocation which she brings together under the category of powers. She is convinced that no adequate analysis of society can be made without all three terms.

By considering society without taking into account the motives that lie behind observed actions society may be thought of as a system in which the constituent parts play their respective functions—but this, however useful it may sometimes be, is not a full account of any society. In such abstract accounts use has been made of analogies from biology, *e.g.* the concept of 'homeostasis' which describes how shut organisms are able to maintain themselves by automatic counteraction of any small deviation from normal on the part of any one element. Using this analogy society has been described as a self-regulating system able to maintain its equilibrium in the face of a small variation of the part of any one element. Such a definition not only ignores the fact that the elements of society are individuals seeking to realize self-chosen goals but is unable to explain the appearance of new patterns of behaviour in society since by definition a society either maintains its old pattern or collapses. Such a view also encourages the thought that stability of any society is the greatest good and the desire to effect changes a positive evil. On this view since *e.g.* the caste system provided a stable social system it ought to have been retained whatever its faults. To make stability the greatest social good is to ignore more important values such as justice. On the other hand the author points out the social chaos wrought by those who, without troubling to discover the social significance of customs they consider evil, destroy not only them but the society of which they were an important part. Not only anthropologists but missionaries acknowledge such failures to be in part responsible for social decay among certain African tribes.

Function is a valuable concept but needs supplementation. Since man is a goal-seeking person we must speak of purpose also. Miss Emmet vindicates the politician against those who speak of politics as a dirty game fit only for those suffering from infantile repressions. For a fully adequate analysis of society function and purpose are not sufficient since the use of these concepts would lead to the condemnation of individuals or groups conscious of a vocation that compels them to act in ways that cannot be considered save as rebellion against the purpose of society which assigns them a rôle they will not accept. In a very important chapter entitled 'Open and Closed Moralities' the

author rebuts Bradley's condemnation of those who seek to be better than the society of which they are members and finds a place—an important place—for saints and other creative personalities. By both criticizing and developing Bergson's distinction between open and closed moralities she seeks to show that such people are not enemies of society but its visionaries who enable society from time to time to see greater obligations than they realize or even to act without thought of reciprocal action. At the same time she is aware of the tension between the two types of morality. Any society depends on its members reciprocally acknowledging obligations and is always closed in the sense that those not acknowledging such obligations are beyond its privileges. Against this ethic of 'My Station and its Duties' is the ethic of grace which seeks to embrace all without thought of return. The stability of any society depends largely on the former and yet a society that is not to stagnate must find a place for the latter. This tension must be resolved and its resolution is not easy. Saints and other creative personalities are not easy people with whom to live because saints embarrass us while such people as artists often claim to be beyond ordinary moral distinctions. While not claiming to solve this problem, Miss Emmet not only makes us aware of the problem but suggests ways in which the problem must be approached if we are to find a place both for the majority who follow accepted norms and for those who are the pathmakers of society.

It is obvious that this demands a conception of society which we have not yet mentioned. Miss Emmet sees society not as a self-maintaining system but as an onward progress in which there are at once rôles to be filled according to an accepted norm and at the same time innovations are constantly being made. The good society is one which is at once stable and provides for the realization of creativeness.

At one point the reviewer finds himself unable to accept the argument advanced. The author, while dealing with the term Vocation, says that she is employing this term not in an exclusively religious sense but to denote any kind of creativeness. Vocation in this sense is possible not only for the creative genius but means 'The call to John Smith to accept himself as John Smith and live his individual life as best he can.' Yet how apart from religion does the individual whose life may seem meaningless get this 'call' which imparts meaning to life? Call, after all, implies someone who calls.

Serampore

R. N. STEWART

The Holy Pretence: by George L. Mosse. Basil Blackwell. Pp. 159. 21s.

'The purpose of our study', writes Professor Mosse, 'is to examine the relationship between the Christian ethic and the idea

or reason of state in certain important Divines.' In a fascinating, well-written and well-documented account of the political thought of three seventeenth century Puritan thinkers—William Perkins and William Ames, both of whom were pure theorists, and the statesman John Winthrop—the author outlines against the political thought of their day the answer given by these thinkers to the problem of the relation between the things of Caesar and the things of Christ. Of one thing they were certain, namely that there is a relationship and they therefore rejected two ideas: that a moral man must flee from immoral society; and that he should function as citizen or ruler while acknowledging that such action, however necessary, is unChristian. Political realism, based on a theological interpretation of man as sinner, convinced them that the good man who always uses good means to realize his purpose will perish at the hands of rogues. How then is the ruler—for it is chiefly with the Christian ruler that they were concerned—to act with a good conscience? They answered that since Jesus taught his disciples to be as gentle as doves and as cunning as serpents, the ruler may use means which would be evil for the ordinary man provided he acts with the intention of glorifying God. Since this justifies the use of guile and deceit, 'The Holy Pretence' is an apt title for what is primarily an historical study of those who held such a view.

This view may seem akin to Machiavellianism which had become known as a political doctrine in Britain during the sixteenth century. Machiavelli had taught that the ruler because of his position is beyond ordinary moral standards if the situation demands it and to preserve the state may revert to 'policy', i.e. actions such as deliberate deceit. Yet the divines criticized Machiavelli and sought to distinguish their position from his. As an atheist Machiavelli justified policy if the good of the State demanded it: as Christians the Puritan divines justified it only if the glory of God demanded it. Thus an action outwardly evil is in the one case justified and in the other not. It is true that the Puritans disliked the term policy and spoke instead of Christian prudence but the difference was largely verbal.

Professor Mosse shows that this answer was not peculiar to the three divines but common to Roman Catholics and Protestants both in Britain and Europe. This variation of the Mediaeval doctrine of the Double Standard may appal us and we might think that these divines were hypocrites seeking to cover evil with a veneer of religiosity. The author will not accept such an estimation of the figures in question but sees them as sincere men anxious to show how the Christian could fulfil his vocation as a ruler and yet keep evil at bay. Nevertheless, however sincere they were one may question if they were not victims of unconscious but unholy self-deception.

This study is valuable because it focuses attention on a problem common to them and us—the problem of keeping 'the balance between the Serpent and the Dove so that neither

obliterates the other ; for the victory of the Dove can lead to unbridled idealism and the ignoring of secular realities ; while the victory of the Serpent means the total acceptance of . . . Machiavellianism ' (p. 154).

Serampore

R. N. STEWART



According to the Vedanta, human nature is composed of five sheaths or divisions (kosho). These five sheaths are presided over by a personality (ahampratyayi) which knows itself. This self-knowing individual (jiva-chaitanya) is but a reflected spark of the Supreme Reason (kulastha-chaitanya) who abides in every man as the prime source of life and light. Jesus the Word incarnate is also composed of five sheaths, but they are presided over by the person of Logos Himself and not by any created personality (aham). The five sheaths and the individual agent, enlivened and illumined by Divine Reason, make up man. But in the God-Man the five sheaths are informed direct by the Logos-God and not through the medium of any individuality.



A Hymn in Praise of the Incarnate Logos (translated from the original Sanscrit by the author).

The transcendent Image of Brahman, blossomed and mirrored in the full to overflowing, eternal knowledge :

Victory be to God, the God-man.

Child of the golden Virgin, director of the universe, absolute, yet charming with relations :

Victory be to God, the God-man.

Ornament of the assembly of the learned, destroyer of fear, chastiser of the spirit of wickedness :

Victory be to God, the God-man.

Dispeller of spiritual and physical infirmities, ministering unto others, one whose actions and doings are sanctifying :

Victory be to God, the God-man.

One who has offered his agony, whose life is sacrifice, destroyer of the poison of sin :

Victory be to God, the God-man.

Tender, beloved, charmer of the heart, soothing pigment of the eyes, crusher of fierce death :

Victory be to God, the God-man.

Book Notice

The March of the Mighty: by Theodore R. Doraisamy. Published by the Commission on Christian Education, Methodist Church of Malay. Distributors: Methodist Book Room, 23B Coleman Street, Singapore 6.

This book removes a long-felt need for a popular collation of facts regarding the social, economic and political conditions of the 'Chosen People' obtaining in the days of the Old Testament.

Frequent references to recent discoveries of matters of archaeological interest, throwing light on the ancient civilization of the Phoenicians, Jews and Egyptians, add to the value and interest of the book and make it eminently suitable for the enquiring mind of the young reader.

The book is written in a manner which leads Christian and non-Christian reader alike to have an interest in the subject-matter presented. To many a young Christian the important rôles played by the prophets—specially the minor ones—have never meant much; Amos and Micah, to mention but two, are mere names to most young people. For the first time we find a fine attempt to put the history of the people of Israel, apart from the Patriarchs and the more important kings and judges, in a popular manner and in historical sequence. The time chart and the maps add to the interest.

References to local Church history are necessary for a proper appreciation, and we shall view with interest any proposal to edit publications on similar lines in other parts of the world.

Calcutta

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